

Education Group Issues Challenge

NASHVILLE — Chairmen of Christian education committees and commissions of state Baptist conventions were challenged here to promote the responsibility of Baptist schools in transmitting Christian values from generation to generation.

"It is possible for a child to go from kindergarten through the university and not be told what is right or wrong," said Ben C. Fisher, executive director of the Southern Baptist Convention's Education Commission.

'Reach Out' Sunday School Conventions Set For Oct. 7-9

A series of six Baptist regional "Reach Out" Sunday School conventions will be held in the state Oct. 7-9, according to Rev. Bryant M. Cummings, Jackson, director of the Sunday School Department of the Mississippi Baptist Convention Board, sponsor.

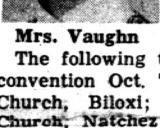
The meetings will be conducted by two teams of outstanding Sunday School leaders, both from Mississippi as well as other states.

Each convention will be held from 6:30 - 9:15 p.m. and Sunday School workers from every church in the state are urged to attend the convention most convenient, Mr. Cummings said.

At each meeting there will be conferences for every age group, from Cradle Roll through Adults and General Officers.

The following team will conduct a convention Oct. 7 at First Baptist Church, Biloxi; Oct. 8 at Parkway Church, Natchez and Oct. 9 at Calvary Church, Jackson.

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The annual, day-long gathering, designed to orient and inform the state committee chairmen on educational needs and opportunities, was sponsored by the Education Commission and included program personnel from a cross section of Southern Baptist life.

"Baptist schools," Fisher said, "are growing because of their emphasis on Christian values in time when our culture is developing a different value system than we've ever known."

Allen Comish, director of the church services and materials division of the SBC Sunday School Board, echoed Fisher, declaring, "There is a greater awareness in our nation of a need for moral values than at any time in my lifetime. That says something to Baptist colleges. Educators have lifted up many banners followed by young people. Baptist colleges need to continue to lift up the banner of moral values."

"I'm proud of our Baptist colleges. They have done a splendid job and we ought to say so. We need to make Baptists aware of the great potential of their schools," Comish said.

"Never was there a time," Comish continued, "when Baptist colleges can play such a leadership role as they can now. . . We need leaders for the new generation. Someone has to challenge them to be leaders in our denomination and our churches."

"We don't give enough attention to what we've done in the past about providing leadership. Basically, leadership of the SBC is a product of the Baptist college," he said, alluding to a survey conducted jointly by the Education Commission and SBC Home Mission Board.

He challenged his listeners to emphasize upgrading religious education offerings in Baptist colleges and universities.

W. Randall Lolley, president of Southeastern Baptist Theological Seminary, Wake Forest, N. C., urged the education leaders to explore the dimensions of partnership Baptist colleges have with the six Southern Baptist seminaries.

He emphasized importance of the "personal dimension of partnership." Recalling his own reception as a freshman at Samford University (then Howard College) in Birmingham and the school's influence which led to continue his education at seminary, Lolley noted:

"I was warmly received and shepherded in a direction which helped me think straight." A college, he said, was given by Dr. David Grant, Jack-

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NASHVILLE (BP) — A goal of \$51 million in receipts through the Southern Baptist national Cooperative Program unified budget was approved here for 1975-76 by the Southern Baptist Convention's (SBC) Executive Committee.

The goal is subject to approval at the annual SBC meeting in Miami Beach next June. It includes a basic

budget of \$44 million, \$1 million in capital needs and \$6 million in challenge funds to commemorate the 50th anniversary of the SBC's Cooperative Program. The total 1974-75 budget is

\$40 million.

The Executive Committee also asked SBC agencies to "submit priorities or action plans proposed for the utilization of funds which might be received from the anniversary challenge goals" and that its program subcommittee "evaluate these in terms of the major convention objectives in recommending the distribution of the funds received in the anniversary challenge segment of the total budget."

Other budget action resulted in approval of a \$531,000 operating budget for the SBC Executive Committee for 1974-75 and approval of distribution to the Executive Committee a proportionate share of the Convention Operating Budget coverage expected from the Cooperative Program in the final month of the 1973-74 fiscal year.

In other business, the Executive Committee declined to extend SBC Cooperative Program financial support to Baptist Bible Institute in Florida, authorized funding of an image magnification system for the SBC's annual meeting in Miami Beach in 1975 and approved transfer of funds and real property from the SBC Home Mission Board to the SBC Foreign

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Showing 'The Godfather' On Television: An Irresponsible Decision By NBC

by Harry N. Hollis, Jr.
Director of Family and Special Moral Concerns
Christian Life Commission of the
Southern Baptist Convention

(Dr. Hollis is author of a new book on violence, THE SHOOT 'EM UP SOCIETY, to be published by Broadman Press, October 1, 1974.)

An old Halloween story tells of pranksters who slip into a jewelry store and rearrange all the price tags in the display window. Values are turned upside down as expensive items are given cheap prices and vice versa. The next day the laughing pranksters watch customers rush into the store to take advantage of the changes.

NBC's decision to pay ten million dollars to show a movie called "The Godfather" on prime time television on two nights this November is an outrageous example of upside - down values, but there is nothing laughable about it.

The new TV season with its shoddy exploitation of sex and violence makes a mockery of the networks' claim that they recognize they are guests in our homes. "The Godfather" is the essence of unhealthy violence. It is a feast of violence and the food it serves is poisonous. "The Godfather" elicits sympathy for some underworld people who make violence a way of life, and this is what is most harmful about the movie. Furthermore, we have no real hope that the excessive violence will be edited out for TV because Mr. Hermano Traviesas, the NBC official responsible for editing "The Godfather," has offered the ridiculous observation that it "is an anti - violence show." Tell that to a ten - year - old child!

Excessive television violence does cause some people to act violently. To say that TV does not influence behavior is utterly foolish in light of the fact that sponsors will pick up the ten - million - dollar "God-

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38 Missionaries, Associates

Appointed By Home Board

ATLANTA (BP) — Eight missionaries and 30 missionary associates were appointed for service in 10 states by the Southern Baptist Home Mission Board here in September.

The board also changed the status of four missionary associates to career missionaries and accepted the resignations of two staff members.

The resignations were from James W. Kelly who is retiring after three years as director of the Division of Chaplaincy and from N. Larry Bryson, director of rural - urban missions for the Division of Associational Services, who has been named state director of missions for South Carolina.

The board's Executive Director Arthur B. Rutledge reported Annie Armstrong Easter Offering receipts through Sept. 12 had exceeded \$7,692,000, an increase of 18 per cent over 1973.

He said both the special offering receipts and Cooperative Program al-

locations for the board were up 12.6 per cent.

"The support of our people through the Annie Armstrong Easter Offering, and the Cooperative Program has been outstanding," Rutledge said. "The remarkable way our people are supporting the churches and mission causes is giving us an opportunity to make significant advances that we have not been able to make the last five years."

Missionaries appointed included two each for service in Louisiana, North Carolina, Pennsylvania and Nebraska.

John Howard and Shirley Campbell of Louisville, Ky., were appointed by the department of Christian social ministries in New Orleans.

Tommy L. and Linda Fewell of Huntsville, Tex., were also appointed by the Christian social ministries department for service in North Carolina.

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Board Adopts Record \$6,600,000 Budget; Asks Immediate Gulfshore Construction

SEP 27 1974

The Mississippi Baptist Convention Board, in one of its most constructive sessions in years, Monday adopted a record high Cooperative Program budget of \$6,600,000 for 1975 and voted to "proceed immediately with the construction of Gulfshore Baptist Assembly."

The record high Cooperative Program budget, which will go to the State Convention in November for final approval, was part of an over-all mission budget of \$8,850,000 adopted by the body for 1975, according to Dr. Earl Kelly, executive secretary treasurer of the board.

This will include the \$6,600,000 for the Cooperative Program, \$1,400,000 for the Lottie Moon special offering for foreign missions, \$600,000 for the Annie Armstrong special offering for home missions and the state mission offering of \$250,000.

Dr. Kelly, in his annual message to the board, was optimistic in his outlook and predicted an expanded program of work the next few years not only for the board but for all of Mississippi Baptist work.

He pointed to the fact that the proposed 1975 Cooperative Program budget is \$1,100,000 higher than the 1974 budget.

The motion adopted to "proceed immediately with the construction of Gulfshore Assembly" will be a recommendation to the State Convention in November, which voted in 1972 to rebuild Gulfshore and directed the board to conduct a campaign to raise \$1,250,000 before construction could begin.

The motion to proceed immediately with the construction of the assembly was made by Dr. Beverly Tinnin of Meridian, chairman of the steering committee and was made soon after an encouraging report on the \$1,250,000 "Restore Gulfshore" campaign was given by Dr. David Grant, Jack-



The Mississippi Baptist Convention Board in session in

September 23. The officers, who are at the front are not shown in this picture.

ALABAMA BAPTISTS ARE ASKED TO MISS A MEAL FOR WORLD HUNGER

MONTGOMERY, Ala. (BP) — As a tangible means of showing concern for the starving and hungry people of the world, Alabama Baptists are being asked to forego one meal a week beginning September 22, and to send the cost of the meal through Southern Baptist Convention channels. The recommendation was made here by Dotson M. Nelson Jr., president of the Alabama Baptist State Convention; George E. Bagley, executive secretary and by other leaders.

The appeal from Alabama Baptist officials is similar to that being made by religious leaders of several denominations who met in Birmingham recently to adopt a statement calling on their church members to send the cost of a meal a week for a one year period for disbursement through their respective denominational relief agencies. The amount of \$1.50 to \$2.00 per week has been suggested.

In response to the effort which calls on religious, political and social leaders to promote the program, Alabama Governor Wallace is expected to sign a proclamation designating a Week of Concern for World Hunger.

Many Changing Attitudes Are Observed Among Israelis

JERUSALEM, Israel (BP) — A change in attitude among both Arab and Jew in Israel is seen by two Southern Baptists living and working in the country.

Ray G. Register and Milton Murphy, Southern Baptist representatives there, recently shared their ideas and views of Israel.

Register, while studying in Juersalem, lived on the Mount of Olives overlooking the city. He stayed with a Muslim Arab family, subletting a room from a priest.

Each day he traveled over the mountain to the Hebrew University where he was enrolled as a special graduate student.

"I sat in class or drank coffee in the snack bar with Jewish students from Russia, South America and the United States. There were numerous opportunities to interpret to them the feelings of the Arabs in Nazareth, among whom I had lived for the past eight years," Register said.

"To my delight I found an unusual openness to the dilemma of Israeli

Arabs, both among the student body and the faculty," he said.

"It was a year of growing in understanding and sharing in the traumas of the land. For the first time I was exposed to the deep-seated feelings of Jews for the country of Israel,"

Register said. "I sensed their feeling of hopelessness of ever living at peace with their Arab neighbors. It was the year of the Yom Kippur War (October, 1973) and I suffered inwardly as I shared the loneliness and pain of teachers whose husbands and relatives were fighting in a war they did not want."

Murphy was interviewed at the headquarters of the Southern Baptist Foreign Mission Board, Richmond, Va., soon after he left Israel for a furlough in the United States. Working with both Arabs and Jews in the Baptist village, he sensed the Israeli feelings too.

"It's not so much talk about Zionism right now as it is talk about survival, survival of the nation of Israel."

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Relevance To Earmark Future Theological Education



New Professors — Carroll Freeman (second from right), new associate professor of psychology and counseling at New Orleans Baptist Theological Seminary, signs the school's Articles of Religious Belief during the annual convocation service. Looking on (from left) are William Rogers, new assistant professor of religious education; Bradford Curry, new director of the doctor of ministry program; and J. Hardee Kennedy, academic dean and convocation speaker. Each new faculty member is required to give written commitment to the articles, which affirm the Bible as the word of God and Jesus Christ as man's only hope for salvation. A native of Petal, Miss., Freeman formerly served as area coordinator for the Mississippi Council on Aging. He is a graduate of Mississippi College, Southern Baptist Seminary, and New Orleans Seminary.

NEW ORLEANS, La. — Theological education and practical relevance must balance on the scales of the future, J. Hardee Kennedy told the student body of New Orleans Baptist Theological Seminary during the school's 57th annual convocation service.

Speaking on "The Future of Theological Education," the seminary academic dean projected a future curriculum that would link vocational goals with "a sure sense of divine calling."

The theological program, he said, translates into "a meaningful educational experience mainly in terms of practical relevance."

As an example, he pointed out that the freedom to research the historical relation of the church to marriage would someday be matched by the concern that the church "actually be the church" in ministry to the troubled or broken family.

The student's courses must relate to the world in which he lives, the educator indicated. If current seminary studies divorce the minister's education from his later ministry, he

warned, they are doomed to "disappointing, even devastating, results."

The keynote of tomorrow's theological education will be changed, Kennedy said. He added, however, that the "years of fantastic change lying ahead" would be approached cautiously.

The seminary professor of 30 years emphasized that theological education would not undergo an overnight transformation. "We will not abandon programs that are productive," he promised. He also vowed that "our action will follow, not precede, our thinking."

Disclaiming any prophetic inclination — "Most of us are prepared to admit that our foresight and insight are in short supply" — Kennedy previewed the future seminary curriculum as including:

A climate of openness, characterized by probing and search.

A new measure of seriousness, defined by a return to basic evangelical concerns.

An emphasis on ministry, to provide a better balance between the

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Board Adopts Record \$6,600,000 Budget; Asks Immediate Gulfshore Construction

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In the Southern Baptist Convention division of the budget \$12,000 will go to the Northern Plains Baptist Convention (Montana, Wyoming, North and South Dakota), with the remaining \$2,041,000 going to regular SBC causes through the convention's headquarters in Nashville, Tenn.

This is an increase of \$263,000 to SBC causes over the amount allocated in this year's budget.

The special offering goal for state missions for 1975 has been set at \$250,000 with receipts from this offering to be allocated to certain designated objects that are not in the regular budget but are "over and above" the 1975 budget of \$6,000,000.

The objects listed and amounts are as follows:

WMU programs, \$34,700; church building aid, \$11,000; pastoral aid, \$5,000; new missions, \$100,300.

In previous years the state missions special offering receipts were applied to certain objects already in the regular budget but this year the receipts will apply to objects "over and above" the regular budget.

The objects listed to receive the special state mission offering funds will all share on a proportionate basis as the funds are received.

Dr. Grant's report showed that, including funds received, actual pledges received, funds being received from individuals and churches that have not made pledges, funds verbally com-

mitted, and funds to be received from churches that made one-year pledges and hopefully will continue them, an estimated \$1,340,984 could be expected from the campaign, which is \$90,984 over the goal of \$1,250,000.

The report further showed that up to date 460 churches have pledged \$330,065 and individuals have pledged \$122,421, for a total of \$1,052,484.

A total of \$23,528 has been received from churches that did not pledge and

\$9,985 has been received from individuals who did not make a pledge, for a total of \$33,513.

This, added to the \$1,052,484 above, gives a total of \$1,085,999.

The report showed a projected figure of \$103,518 that should be expected from churches that are giving but which did not make a pledge.

This brings the total for these three groups to \$1,189,515.

The report included additional pro-

jected figures as follows:

\$20,000 from individuals who have not pledged, \$51,856 from churches that have made a verbal commitment, \$5,000 estimated offerings from churches that have not made a pledge but agreed to take an offering, and \$74,813 from churches that have made one-year pledges but which hopefully have been requested to, will continue them for one more year, for a total of \$151,489.

This brings the total expected from the campaign to a total of \$1,340,984, \$90,984 over the goal of \$1,250,000. Dr. Grant said that all the funds, both pledged and estimated, from churches and individuals, will be needed and urged that both churches and individuals continue sending in their gifts.

The board voted to enlarge its own organization, including increasing the number of Executive Committee members from nine to 15. Enlarging the Executive Committee requires a change in the Convention's constitution, so that part of the enlargement will go to the Convention's committee on constitution and by laws for appropriate procedure.

The Board adopted a report of its Business Advisory Committee concerning the recommendations to convert Kittiwake Assembly into a Senior Citizens Home, as follows:

The complexities of a possible Senior Citizens Home to be owned and operated by the Mississippi Baptist Convention deserve much more study than your Business Advisory Committee has had opportunity to complete in 1974. This fact is underscored by the fact that a task force on aging, under the Inner Agency Council of the Southern Baptist Convention, is currently exploring the problem in great detail. Their conclusions should be available some time in the months ahead. The first Southern Baptist Conference on Aging will be held October 23-25, 1974, in Nashville. Much material has been collected, but there are questions that deserve more detailed answers than can be provided by the November Convention. Therefore, we recommend to the Convention:

"That a special committee of five (5) people be appointed by the President of the Convention to continue the study, and that the committee be funded to employ a professional consultant or consulting firm to give guidance in the study, and

"That the committee report through the Mississippi Baptist Convention Board to the 1975 Convention."

The Board elected Rev. Al Finch of Jackson as recording secretary, to succeed Rev. Gerald Buckley of Pontotoc, who resigned.

The Board abolished its Pioneer Missions Committee and the work previously assigned to it was delegated to the Missions and Evangelism Committee of the Board.

The request of the Education Commission regarding a Capital Needs Program to begin 1976 was referred to the 1975 convention board budget committee.

Providence, Yazoo, Sets Homecoming

Providence Baptist Church in Yazoo County has set a Homecoming Day for Sunday, September 29. Sunday School is at 10:00 a.m. and the worship service at 11:00 a.m. Rev. C. J. (Joe) Olander will be the speaker. Dinner on the ground will be at noon. Former members, pastors and friends are invited. Rev. Robert I. Martin is pastor.

Man Who Sued

Church Said Didn't Get Money's Worth

MIAMI, Fla. (BP) — A man who sued his church claiming he didn't get his money's worth when he dished (gave 10%) got a refund Wednesday. Hugh McNatt said he was happy after receiving a check for \$300.

The 43-year-old unemployed electrical worker had sued the Allapattah Baptist Church for donations he made in response to the pastor's promise that "blessings, benefits and rewards would come to a person" who gave 10% of his wealth. After three years, McNatt said he had not received blessings, benefits nor rewards.

Alton S. Newell, a San Antonio, Tex., businessman who invented the Newell auto shredder, sent a letter to Allapattah lawyer Jeffrey Tew and Donald Manuel, the pastor, saying, "I sympathize with anyone who gives money to the church and sits back and expects God to immediately hand it back to him, with interest, by some specific act."

"I have never tried to make a deal with God like that, but for 36 years my wife and I have found that God will honor those who honor him."

Newell enclosed a check for \$900 and an autographed copy of his autobiography. They were given to Mc-

News Briefs

In The World Of Religion

NASHVILLE — Tennessee's 1973 law which specified that all biology textbooks in public schools give equal consideration to all theories of creation of man has been struck down as unconstitutional because it was an act "respecting the establishment of religion" and thus ran counter to "the constitutional doctrine of separation of state and church."

CARSON CITY, Nev. — A number of religious groups have filed suit in Nevada Supreme Court in an effort to prevent the question of legalized prostitution from appearing on the election ballot in Churchill County. Included were Baptist, Catholic, Mormon, Seventh - Day Adventist, Church of Christ, Assembly of God and Nazarene churches.

MACON, Ga. — The National Presbyterian Church, formed nine months ago by conservative congregations which withdrew from the Presbyterian Church, U. S. (Southern), has changed its name to the Presbyterian Church in America.

RALEIGH, N. C. — The Association of Independent Colleges and Universities in North Carolina has submitted a petition to the state asking that state aid be tripled next year. The state currently pays private schools \$200 for each North Carolina student enrolled in a private school, or about \$4.6 million a year.

WACO, Tex. — Baylor University has launched a one - year, \$22.5 million fund - raising campaign aimed at achieving "first rateness" as a national Christian education institution.

WASHINGTON, D. C. — Sen. Jesse Helms (R-N.C.), a Baptist, has introduced a bill in the U. S. Senate that would limit the appellate jurisdiction of the U. S. Supreme Court and the original jurisdiction of the federal district courts. This is an effort "to restore to the American people the fundamental right of voluntary prayer in the public schools."

ATLANTA — Four missionaries of the Presbyterian Church, U. S. (Southern) have arrived in Dacca to begin mission work in Bangladesh for the first time for the denomination.

NEW YORK — A copyrighted article in the New York Times quotes social scientists as believing that more tolerance than ever by Americans of public and private nudity has set a trend that could lead to widespread nudity within the next few years.

FORT LAUDERDALE — The Rev. Michael Proctor, pastor of Stirling Road Baptist Church in Davie, Fla., had prepared 300 letters on church stationery asking other pastors to support a Republican candidate for the Broward County Commission but backed off when the church's tax exempt status was called into question because of it.

BOGOTA, Colombia (BP) — Baptist seminaries and church buildings in Colombia will be exempt from national property taxes if a bill recently introduced in the Colombian Parliament is approved.

The bill would grant tax exemption to church buildings and seminaries of all denominations. Presently only Catholic property is tax - exempt. El Tiempo, a Bogota newspaper, said in a front page article that this is the first time in Colombia's history that tax exemption for non-Catholic groups has been suggested.

Tax exemption for all faiths was a prominent plank in the campaign platform of Alfonso Lopez Michelsen, who won the Colombian presidency. Mrs. J. Thomas Norman, Southern Baptist missionary press representative, said that a furor resulted during the presidential campaign when the press misinterpreted his tax program to mean that the Catholic Church would be taxed as other groups are.

The bill would only affect national property taxes, but Mrs. Norman indicated local and state governments might follow suit if the Colombian Parliament passes it.

COLOMBIA'S PROPOSED TAX BILL MAY EXEMPT BAPTIST PROPERTY

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Reach Out' Conventions Set

(Continued from Page 1)

Mr. Cummings, team leader; Miss Thelma Williamson, Sunday School Department, Jackson; Mrs. Merle Harrell, Park Cities Church, Dallas, Texas; Robert Couch, Alabama Sunday School Department, Montgomery; Mrs. John Wilson, First Church, Jackson; Mrs. Bob Taylor, First Church, Nashville, Tenn.; Mrs. Chester Vaughn, First Church, Nashville; Mrs. David Dean, Ocean Springs; Durwood Howard, Highland Heights Church, Memphis; Rev. Dennis E. Conniff, Jr., Sunday School Department, Jackson; Farrell Blankenship, First Church, Hattiesburg.

The following team will conduct a convention Oct. 7 at First Church, Sardis; Oct. 8 at North Winona Church, and Oct. 9 at First Church, Pearl:

Billy Hudgens, Sunday School Department, Jackson, team leader; Miss Pat Ratton, Arkansas Sunday School Department; Mrs. Janice Comer, Grace Church, Statesville, N. C.; Mrs. Darlene Koch, Oklahoma Sunday School Department; Mrs. Betty Moore, Beuchel Park Church, Louisville, Ky.; Mrs. Catherine Prewitt, Bellevue Church, Memphis; Miss Nancy Norman, Park Hill Church, North Little Rock; Miss Elinor Briley, First Church, Memphis; Rev. Judd R. Allen, Sunday School Department, Jackson; Gene Hendrix, Van Winkle Church, Jackson; Dr. Thurman Prewitt, Shelby County Baptist Association, Memphis.

The education group will include:

Mr. Hudgens, Mrs. Prewitt, Mr. Blankenship, Miss Norman, Mr. Howard, Mrs. Wilson, Miss Ratton, Mrs. Moore, Miss Briley, Mrs. Koch.



Mr. Hudgens



Mrs. Prewitt



Mr. Blankenship



Miss Norman



Mr. Howard



Mrs. Wilson



Miss Ratton

Mrs. Moore

Miss Briley

Mitchell, Whyte From HMB Speak In State This Week

Billy Mitchell and Lloyd Whyte from the Home Mission Board are in the state this week to lead in some conferences and speak in some churches, according to Dr. Foy Rogers, Director of Cooperative Missions Department sponsor.

On Wednesday night Billy Mitchell spoke at Calvary Church, Jackson and Lloyd Whyte spoke at the Alta Woods Church in Jackson.

There will be a luncheon meeting at New Albany at the Southland Motel Restaurant at noon on September 26; and on the 27th there will be a luncheon meeting at noon at the Darras Restaurant in Grenada.

Thursday and Friday nights (September 26 & 27) there will be a conference in the Clarkdale Baptist Church. Any Baptist leader who is interested in knowing more about other faiths is welcome to attend. The time for this will be 7:30 each night.

Showing 'The Godfather' On Television

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father" tab to motivate people through TV ads to buy their products.

At a time when U. S. Attorney General Saxbe has warned that the very order of society is threatened by violence and crime, it is incredible irresponsible to show "The Godfather." What is wrong with the NBC decision makers? Are they not more than business executives trying to make profits for their company? Are they not also citizens of this country whose streets are unsafe to walk? Do they not care that our cities are concrete jungles of violence? And what about the advertisers? Is profit all they care about? Do they not realize that short-term profits will vanish if order and justice go down the whirlpool of violence?

If the television networks do not do a better job of regulating this kind of violence in their shows, they can expect tighter governmental controls. The people will demand it. But there is a better way: NBC should announce that it is going to cancel "The Godfather" and review all of its other shows to remove excessive violence. The other networks should clean house also. NBC's position on morality. But Southern Baptists should not try to get NBC to do this, and all American citizens, should try

to get NBC to exercise social responsibility in the face of our moral crisis related to violence. Christians, called by God to be salt and light, must work to diminish violence. Here are some actions we can take:

1. Write or wire Mr. Bob Howard, President, NBC Television, 30 Rockefeller Plaza, New York, New York, 10020, to protest the showing of "The Godfather."
2. Write to Mr. Richard E. Wiley, Chairman of the Federal Communications Commission, 1919 "M" Street, N. W., Washington, D. C. 20554, to express concern about the showing of "The Godfather" in particular and about excessive TV violence in general.
3. Call the station manager of your local NBC station to urge him or her to reject the showing of "The Godfather."
4. Write to companies in your area who sponsor NBC's Saturday and Monday Night at the Movies to protest the sponsorship of this movie. When we stop buying products from sponsors of exploitative violence, programs will rapidly change.
5. Offer Christian love and justice as the best hope to diminish the violence that is so widespread in our society.
6. Act now; the time is short!

MIAMI, Fla. (BP) — A man who sued his church claiming he didn't get his money's worth when he dished (gave 10%) got a refund Wednesday. Hugh McNatt said he was happy after receiving a check for \$300.

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"I have never tried to make a deal with God like that, but for 36 years my wife and I have found that God will honor those who honor him."

Newell enclosed a check for \$900 and an autographed copy of his autobiography. They were given to Mc-

must help students through the "murky labyrinth" of options they face.

Fisher and Lolley noted that the academic dimension of relationship between Baptist colleges and seminaries has resulted in a growing acceptance of certain college credits on the seminary level. Each seminary, they noted, has its own approach to that concept.

The education chairmen also were urged to continue making Baptist educators aware of ways they and the Education Commission can work to increase the emphasis on missions and the SBC's Cooperative Program unified budget.

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Natt who agreed to drop his suit against the church,

Read Bible Through Emphasis Slated

NASHVILLE — Southern Baptists are being challenged to read the entire Bible in a 12 month period beginning Oct. 1, 1974.

"Read the Bible Through in 1974-75," a plan designed by the Sunday School department of the Southern Baptist Sunday School Board, will be implemented through churches and church leaders.

Church members will find outlines for daily Bible readings in 22 Sunday School periodicals, including most teachers' and adult members' quarters.

Two devotional magazines, "Open Windows" for adults and "encounter!" for youth, along with "Home Life" will carry both the devotional readings and the Scripture references for reading the Bible through. The devotional passage will be part of the larger reading for each day.

Items prepared for use in promoting and conducting the effort in a church include Read the Bible Through streamers, to post throughout the church building; Read the Bible Through commitment slips, to sign up people to participate; Read the Bible Through posters, to carry names of readers and record progress; Read the Bible Through book marks, to be given to people when they agree to do the reading, with a place on the back to keep an individual record; Read the Bible Through stickers, to be used in the home as a daily reminder to read the Bible; and Read the Bible Through certificates, to be awarded at the close of the year to persons who complete the reading.

All items may be ordered from the materials services department at the Sunday School Board. They are listed under "Program Promotion Supplies" on the current undated materials order form.

Relevance To Earmark Theological Education

(Continued From Page 1)

academic and the professional worlds.

—A mood of experimentation, permeated by innovative processes.

—The development of professional competencies to provide the minister with competency-oriented education.

—A continuing interactive relationship with the churches: "Churches lead the seminaries and are led by the seminaries."

The future curriculum will have its roots in the present one, the administrator assured his audience. "Ministry," he pointed out, "is currently the dominant concept in the classroom and in the clinical activities of the seminary."

He forecast that the emphasis on ministry would increase in the future. "New and creative expressions of ministry in a crowded, mobile, and secularistic society are clearly predictable."

On the subject of church-seminary relationships, Kennedy declared, that

would continue "in spite of periodic denominational dramatics of power-play and name-calling between the 'heretics' and the 'ignoramus'."

As to the seminary of the future, he said: "I see the seminary redoubling efforts to provide suitable educational opportunities for ministering people, whether ordained or unordained, college-graduates or non-graduates."

Prior to his address, the Articles of Religious Belief, which have been signed by new faculty members as they attained faculty status since 1918 were signed by three new professors: Bradford Curry, director of the doctor of ministry program and coordinator of continuing education; Carroll B. Freeman, associate professor of psychology and counseling; and William B. Rogers, assistant professor of religious education.

Ray P. Rust, acting president, also presented plaques from the board of trustees to two retiring professors emeriti, E. N. Patterson and William

W. C. Clegg.

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Many Changing Attitudes Observed Among Israelis

(Continued From Page 1)

rael," Murphrey said. "Involved in this survival is the idea of human freedoms which have often been denied the people of Israel. I think you'll find more of an idealism than Zionism."

"There is a Zionistic feeling but I don't believe it's as strong now as in the past. It depends on whom you are talking to," Murphrey said.

According to Murphrey, the younger Jews are seeing the needs of the Arabs and are more open to the problems faced by the Arabs than are the older Jews. He said change is taking place. Younger Jews want more of the leaders of Israel to be native-born Israelis instead of immigrants.

Things are continuing to change for the Arabs, too. Murphrey finds there are two kinds of Arabs — Israeli Arabs and those living in occupied

territory, like on the west bank of the Jordan.

Many of the Israeli Arabs have a measure of economic success, according to Murphrey, which gives them a middle-class status. This does not mean that a higher income level has made the middle-class Israeli Arab forget those in occupied territory. All seem to want peace and are caught along with the Jews in a confusion of cultures and religions, Murphrey said.

Register echoed the Arab desire for peace by saying, "I learned a great deal living in a Muslim atmosphere. They also want to live in peace and are enduring the traumas of the changing situation in the Middle East."

"It deepened my love for Galilee," said Register, "that green, relaxing mountain area to the north where Nazareth lay nestled securely in the hills that Jesus loved."

"It was there I returned each weekend with a sigh of relief to home and family. This year has taught me in a deeper way why Jesus loved to work in Galilee and why he stood on the Mount of Olives and wept over Jerusalem, the 'city of peace.' I can now pray more intelligently for the peace of Jerusalem, that it may find its Messiah."

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIAL

Guest Editorial

Not Always Easy To Be A Baptist

By C. R. Daley, Editor
Western Recorder (Ky.)

The success and strength of Baptists in America today tend to make for presumption, apathy and lack of appreciation for the sacrifices and suffering of early Baptists in the new world. We presume Baptists have always been free and influential. Not so! The religious freedom and other advantages we enjoy today did not come easily but were earned at a high price.

Baptists in many communities of America today not only are free to worship as they please but also enjoy prestige and influence. In southern United States, or the Bible belt as it is called, Baptists outnumber any other religious group. The majority of professional and business men also are Baptists and so are the local political office holders.

Membership in a Baptist church in such areas has become a status symbol. Ambitious business men and public office candidates find it advantageous to be Baptists. Thus Baptists today occupy the kind of favored position en-

joyed by Episcopalians in colonial Virginia and Congregationalists in early Massachusetts.

Baptist church membership in such situations tends to lose its true meaning. Generally those things which cost little mean little. It is easier to be a Baptist than not to be in such communities and the cost is in not being instead of being a Baptist. From the beginning it was not so. Maybe one requirement for Baptist church membership should be a study of early Baptists in England, on the continent and in early America.

The first Baptists in America came from England and were seeking freedom from harassment and harsh treatment. But in those days Baptists were poor and passage across the Atlantic was expensive. The cost of crossing was equal to about two years wages and very likely the only way some Baptists could finance the trip was to sell themselves to indentured servitude.

But even for those with the fare it was a hazardous trip. The church historian, J. Davis, tells of the trials of Abel Morgan and his family in reaching the new world. The ship set sail

September 28, 1710. On the second day the wind turned against them forcing the ship to pull into a port and wait three weeks before trying again. But the winds again opposed them and they were forced to wait another five weeks in an Irish port.

By then many of the passengers were ill including the Morgan family but the voyage was resumed. On December 14 Morgan's little boy died and three days later his wife passed away. Both were buried at sea and Morgan finally arrived in America on February 14, 1711, four and a half months after setting sail.

Nor did Baptists always find a haven of religious freedom in the new world. They were among the dissenters expelled from the Massachusetts Bay Colony. In Virginia they even fared worse. There the Church of England was the established church and everyone was required to recognize it. A license from the state was required to preach and licenses were often denied Baptists or Baptist preachers went ahead preaching without seeking licenses. Baptists were harassed for refusing to let their children be baptized as infants and insisting upon immersion for baptism. In many ways these early Virginia Baptists were second class citizens.

Legal persecution and prosecution were common in Virginia in the 1760's and 1770's. Five Baptist preachers were arrested in 1768 and spent 43 days in jail. In 1771 a magistrate and the official parish-clergyman invaded a Baptist worship service throwing the preacher and five of his fellow Baptist preachers in jail. Some were whipped and all were commanded not to preach any more. They refused to obey and preached through the windows of the jail. The records reveal that more than 30 Baptist preachers in at least nine Virginia counties were jailed during this era.

These obstinate Baptists and their insistence upon complete religious freedom were part of the inspiration of men like Patrick Henry and James Madison in demanding the freedom which was eventually guaranteed by the inclusion of the Bill of Rights in the United States Constitution. In the 200 years since the persecution of Baptists the scene has completely changed. Baptists today in many places occupy the same kind of prominence and power the Episcopalians enjoyed in early Virginia though without legal sanction.

It is tragic that so many can see in this promise only material rewards. God may bless us through material gifts, but tithing is no guarantee he will favor us by putting dollars in our pocket. A person may tithe and still go broke. Giving 10 percent does not make up for foolish business practices or lack of diligent work. Neither does tithing stave off the tragedies of life. Disaster may well strike those who give as well as those who do not.

Actually we don't give in order to be blessed, but because we are already blessed. It is unthinkable that we would ever try to buy the blessings of God.

We give to be a blessing to others for it is more blessed to give than to receive.

Nevertheless, this episode, which must be a first, should help our preachers

Guest Editorial

Hung Up On A Gold Cross

By J. Marse Grant,
Biblical Recorder, (N.C.)
In the Aug. 3 issue of the Recorder, we mentioned that a Florida man had sued his church for not getting "blessings, benefits and rewards" from the \$800 he gave to his church.

Editor Edgar R. Cooper of the Florida Baptist Witness tells us in this unusual case, he says that a millionaire Baptist layman from San Antonio, Texas, has offered to replace the \$800, saying that in repaying the money he would like to receive the blessings that Hugh McNatt claims he did not receive. The plan now, according to the co-pastor of the Allapattah Church, is to settle the suit out of court by replacing the money.

Cooper then puts together some very pertinent thoughts on stewardship:

It may be that McNatt, like so many others when they hear a sermon on tithing, got hung up on a gold cross rather than Golgotha. In his thinking and listening he never got beyond self to sacrifice and service.

Nevertheless, this episode, which must be a first, should help our preachers

ing on tithing. We must never give up on explaining what blessings mean. It will not do to over-emphasize the material aspect of God's blessings to the neglect of the spiritual. Nor dare we fail to trumpet the true purposes of giving. Malachi 3:10 says that if we tithe the windows of heaven will be opened and the Lord will pour out a blessing so great we will not have room to receive it.

It is tragic that so many can see in this promise only material rewards. God may bless us through material gifts, but tithing is no guarantee he will favor us by putting dollars in our pocket. A person may tithe and still go broke. Giving 10 percent does not make up for foolish business practices or lack of diligent work. Neither does tithing stave off the tragedies of life. Disaster may well strike those who give as well as those who do not.

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the Morses to leave Burma, where they had been missionaries for fifteen years, they found they could not go by normal routes. Instead, along with thousands of Christian natives, they walked overland toward the Indian border, struggling through dense jungles and over high mountain passes. Then for six years the Morses and about 1,000 natives settled in Hidden Valley, in an unadministered no-man's land between India and Burma. Again and again they felt the power of prayer as they encountered dangerous animals, cleared fields, raised crops. Then when the Burmese government heard of the paradise that had been created in Hidden Valley, again the missionaries were deported. They did not give up, but went to set up a mission among the Lisu in Thailand, hoping some day to be able to go back to Burma.

HOW TO CARRY OUT GOD'S STEWARDSHIP PLAN by Truman Dollar (Thomas Nelson, Inc., paper, 191 pp., \$3.95) The pastor of one of the large independent Baptist churches reveals the financial plan used in his church. He makes a comparison of the giving of independent churches and Southern Baptist Churches, as well as others, and shows that Southern Baptists are far ahead of the independent groups in the teaching of stewardship, and in the enlistment of giving by the members. This pastor has adapted many of the plans and programs used by Southern Baptists for and developed them into his own successful program at Kansas City Baptist Temple.

GOD'S TRIBESMAN by James and Marti Heffley (Holman, 144 pp., \$3.95) The subtitle is The Rochunga Fudiste Story. The thrilling true story of a young tribesman of the once feared headhunters of Manipur, India who followed Christ and set for himself a goal of getting an education and translating the Bible into the language of his people. One thrill at the power and reach of the missionary message as he reads pages like these, and is made to realize that it is through the winning of natives and letting them win their own people to Christ that is the key to world witness.

NEWEST BOOKS

EXPERIMENTAL BIBLE STUDY by John W. Drakeford (Broadman, paper, 128 pp.) This book tells how to start and to lead an "experimental" Bible study group; then it offers 26 actual programs for Bible study. Whatever version the group may use, the emphasis is not on history, customs, or original languages; it focuses on personal experience. It encourages group members to share experiences related to the passage being studied and concludes with asking how the Spirit can use these insights to change personal attitudes and actions. Dr. Drakeford, a native of Australia, has for 20 years been a teacher at Southwestern Seminary.

TARA by Michael and Donna Nason (Hawthorn Books, 160 pp., \$5.95) This is the true, heartwarming story of a mother and father's struggle to rehabilitate their little daughter, whose near-fatal accident had resulted in severe brain damage. It is the dramatic story of the child's courageous fight to get well, — and the story of the way God has turned a tragedy into a great blessing.

AN OPEN BOOK TO THE CHRISTIAN DIVORCE by Roger H. Creek (Broadman, 150 pp., \$2.95 paper, \$3.95 hard cover) In an attitude of Christian love and understanding, Dr. Creek writes to the Christian who is divorced, or considering divorce. First, he urges the Christian to seek divorce only as the last resort. He says that the believer who is thinking of getting a divorce should ask: what will do the least harm to human personalities? In the chapters of this book he explores divorcees' questions on Bible teachings and divorce, emotional stresses, the children, relating to the opposite sex, legal matters, church life, and many more. Dr. Creek is professor and chairman of the Department of Religion, Meredith College, Raleigh, N.C.

EXODUS TO A HIDDEN VALLEY by Ernest Miree (Reader's Digest Press, distributed by E. P. Dutton, \$6.95, 215 pp.) This is an inspiring account of the faith and courage of a family of missionaries during a six-year stay in a Himalayan jungle valley where the Burmese government forced

THE NEW JEWS by James C. Heffley (Tyndale, pocket book, paper, 158 pp., \$1.45) The story of a number of Jewish people who have found Christ and have become Jews for Jesus. A clear revelation of how those Jews, who are seeking God, find fulfillment in Christ. If you would understand Jewish Evangelism today, read these pages.

POWERLINE
A Straight Line to Youth

OK, GOD, SHOW ME!

Our world relies heavily on scientific proof and some may take the same approach to religion.

I'd like to believe in God, but I need some proof that he exists and is all-powerful. I was thinking that maybe I could put him to a test, ask him to perform some special task, and let me know if he is real. Do you think he would respond?

This student was overlooking the most obvious evidence.

Wise persons do not presume to put God to a test. You simply do not look the Almighty in the face and demand that he "put up or shut up!" He doesn't operate that way. He does reveal himself and he delights to do this. But he doesn't do it by playing tricks on people or making things happen so that we can have "admissible evidence."

God reveals himself through his written word, through repeated Christian experiences, through intuitions and our highest judgment, and through the teaching of others.

This analogy illustrates his methods: A man might demand that his wife prove she loves him by doing one certain thing. This proof would be very unsatisfying. It would be much better for her to demonstrate her love over a number of years through small and otherwise insignificant items. These add up to a real certainty.

If you seek dramatic demonstration of God's love, what more could you want than the life and work of Christ? In this ultimate revelation we believe you will find your "proof."

A weekly radio program for youth broadcast nationwide by the Baptist Radio-TV Commission. For information write POWERLINE, Fort Worth, Texas 76116. Dr. J. P. Allen, Director; Audience Response.

WHAT OF OUR ACQUISITIONS?

"The
Riches of His
Grace"

Eph. 1:7

\$BILLIONS
\$MILLIONS
\$THOUSANDS
\$HUNDREDS

"IF YOU ARE WISE YOU WILL GET FROM ME GOLD
TESTED BY FIRE, SO THAT YOU MAY HAVE TRUE
WEALTH..."
— THE LORD ETERNAL
REV. 3:18 (BASIC ENG. TBS)

THE BAPTIST FORUM

Center Hill Needs Hymns

Center Hill Baptist Church, Hamilton, Miss., would like to get in touch with some church that may have some used Broadman Hymns not in use, in usable condition.

About fifty or seventy-five would be sufficient. We would appreciate a letter stating number, condition and price.

Marvin E. Taylor, music director
Center Hill Baptist Church
Hamilton, Miss. 39746
(Ph. 343-8454)

On The MORAL SCENE...

FEDERAL LAWS AND STATE LOTTERIES — Federal law prohibits the mailing or shipment of interstate commerce of lottery tickets. It also prohibits the announcement on radio or TV of lottery results and the handling of lottery tickets or the proceeds from their sale by banks with federal charters. Attorney General William B. Saxbe has informed the governors of the 13 states that now conduct lotteries that, unless Congress changes the law, he will have to seek a permanent injunction against further operation of the lotteries. The moratorium that the Department of Justice has been observing on prosecutions of state lottery officials cannot be continued much longer without becoming, in effect, a wholesale dispensation.

The federal prohibitions are morally and politically ambiguous. Without new legislation or an exemption from present laws, "these lotteries cannot operate successfully in today's highly mobile and intercommunicated society."

America, September 14, 1974

INCREASED MARIJUANA ARRESTS — According to FBI statistics, more than 700,000 persons in the U.S. were arrested for marijuana offenses during the years 1970-72. Arrest figures show a steady increase: from 188,682 in 1970 to 292,179 in 1972. Marijuana arrests for 1973 accelerated to more than 400,000. A 1971 analysis revealed that 93 percent of all marijuana arrests were for possession, with two-thirds of those involving quantities of one ounce or less.

The Christian Century, Sept. 4, 1974

MEDICAL FRAUDS — Two recent reports reveal some alarming facts: "WMAL-TV in Washington, D.C., . . . checked . . . all doctors listed in the Yellow Pages there. To their amazement, they found that 10% of the doctors listed weren't licensed to practice medicine. The listings are taken over the phone and no proof of medical credentials is required. 'We take their word for it,' a phone company representative said. Media

& Consumer magazine . . . reports a study made by the San Francisco Bay Guardian, which found much the same results. A check of 200 physicians listed in the telephone book disclosed that 5% are not licensed to practice in California." — News and Views, May 10, 1974.

The Baptist Record

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Yazoo, Honduras: Mission On The Mosquito Coast, Not At Worst Point Of Storm

The following article was already in type when Hurricane Fifi hit the coast of Honduras. Landon and Pat Wilkerson, missionaries to Puerto Lempira, Honduras, were scheduled to return there from the States this week. Now, because of the hurricane, Mrs. Wilkerson and the children will remain in Florida until Mr. Wilkerson can go to Honduras to try to determine what damage has been done to their home at Puerto Lempira, to the medical clinic, and to the model village of Yazoo. At first he could not find space on a plane, for civilians are not at present allowed to fly into the country. However, he did finally secure permission to go and was to leave Wednesday, September 25, to go to Tegucigalpa. From there, he believed that he could find some way to get across the country to the coast. Puerto Lempira is on the northeast coast, 150 to 175 miles from the towns that the hurricane hit hardest.



Mr. and Mrs. Landon Wilkerson



Mr. and Mrs. Charles Owen

By Anne Washburn McWilliams

Fly south 1200 miles from Yazoo City and you can land in a place called the Siberia of Honduras. Go summer or winter and you won't see snow, for there it's always hot. Go any time you like, and you will find yourself almost totally isolated from civilization as you know it in Mississippi.

If you go this week, fly with Landon and Pat Wilkerson, Southern Baptist "faith missionaries" who are returning September 26. Their exile to the Mosquito Coast is self-imposed, as they follow what they feel to be the direct leadership of God. They go with joy, for they have found greater happiness there in the past seven years than they had ever known in their lives.

While in the States for several months, they visited Yazoo City, as guest speakers. Among the different churches, foundations, and individuals helping to support their work are the Agricultural Missions Foundation, and the First Baptist Church of Yazoo City.

Though not appointed by the Foreign Mission Board, they work in complete cooperation with the Board. He emphasizes, "Our work is Southern Baptist, and very closely related to that of other Southern Baptist missionaries in Honduras. We are following the way we have chosen because it is what we firmly believe the Lord wanted us to do — and he has blessed us."

Another couple, Mr. and Mrs. Charles Owen of Arkansas, will join them in October. They will teach the Wilkerson children, their own children, conduct English-speaking church services, perform mechanical work, and assist in developing the agriculture of the area. The latter includes a model village — Yazoo — namesake of the Mississippi city.

As they arrive in Puerto Lempira in the state of Gracias a Dios, the Wilkersons' plane will land on a grassy strip within walking distance of their home. This time they won't live in the grass-thatched hut they first occupied, but will return to the house built on pilings, on a large blue lagoon, away from mosquitoes and scorpions. In a flat marshy land of many lagoons, theirs is a big one — eight by five miles.

Billy, 14, their oldest son, stayed behind in Florida this time to go to school. The other son, 12, and daughters, 11 and four, will continue to study under the Calvert system, as do most other missionaries' children. If they are thirsty when they get home, they can't turn a faucet to get a drink, for there's no running water. In fact, they'll have to wait until the water boils before they can drink it. If they want to plug in an electric fan so they can cool off a bit, they must wait until evening, for electricity is available only three hours nightly. If they want to call their friends in Mississippi or their families in Kentucky or their fellow workers across the country in Tegucigalpa, they can forget it. There's no telephone. Perhaps they could send a radio message, but reception is usually not good.

If they are hungry, they can eat beans and rice, or go to the grocery store to buy a can of Spam (from Guatemala) for \$2.25, or a can of peas for \$2.20. Sometimes they get a newspaper, maybe even the Baptist Record — but always late, since the plane comes only thrice a week, and a small ship stops only every two or three months. Because the water is shallow, it is difficult for a ship to approach the shore. Long ago, after some rough weather on the sea, a group of sailors was so thankful to find land there that they named the cape Gracias a Dios (Thanks to God). Since there are only eleven cars and trucks in the state, the missionaries usually

Laurel Men Begin Mission In Honduras

By Albert Jones, Associate Pastor, First, Laurel

A team of area men headed by Dr. Bob Holifield, Laurel dentist, established a dental mission program in Honduras, Central America during the month of July 1974. Ministering with Dr. Holifield for the two-week trip were Dr. Rayford Harris, Laurel dentist; Mrs. Holifield, dental assistant; Earl P. Elkins, electrical and mechanical technician; John Lewis, pharmacist; and Rev. Albert Jones, associate pastor of Laurel, First Baptist Church. The Laurel team established the dental mission in cooperation with Rev. Charlie Harrington, area Baptist missionary to Honduras.

Honduras is the poorest country in Central America and the needs, both physical and spiritual, are unlimited. Ask a Honduran how long he has been in pain and he will likely give you his age. They are such gracious and appreciative people that the team returned from this initial mission trip with the certain knowledge that the ministers had received greater blessings than those ministered unto.

God worked in some wondrous ways. Before the story of His work in Honduras is begun, it is necessary to relate an incident which had great effect upon the entire team as they prepared for this venture.

Several individuals, groups, and companies had donated equipment and supplies as God continued to answer prayers. Yet, there remained a particular needed item for which there seemed to be no source. Almost by accident Dr. Holifield discovered a surplus of this item which was soon donated to the dental mission. As he

was relating to Earle Elkins how he had found it, how he had really done something, how he had gotten the item donated, Earle interrupted with the story.

Once a man was repairing the roof on a very high barn when he lost his footing and began to slide with great speed toward the edge and a certain fall which could have been fatal. The man looked up in fear and cried out to God to have mercy and save him. About that time his pants snagged on an old nail sticking out of the roof and brought him to a sudden stop. He looked up and said, "That's all right God. This old nail has got me stopped now."

That story not only reminded Dr. Holifield that God was the one getting things done, but it was the beginning of an even deeper awareness among the team members that anything accomplished at home or in Honduras would have to be done by God because the team members were so weak and limited.

The team members carried nails to serve as a constant reminder of personal weakness and inability and also as a reminder of the glorious truth, many times proven, that all things are possible through Christ and His power.

A permanent dental mission point was established in Yuscaran, a mountain village some seventy miles from the capital city of Tegucigalpa. Distances in Honduras are not measured in miles, but rather in hours — Yuscaran is some two and one-half hours from Tegucigalpa on a winding hair-pin dirt and gravel road through the mountains. Yuscaran, a village of 6000 people is very pretty with its white adobe houses, red tile roofs,

and grey stone streets. Thanks to previous gold mining operations in the area, the village has running water — a blessing most Honduras villages cannot boast. This village also is quite blessed in that it has electricity from 6:30 p.m. to 11:30 p.m. each evening. The dental team used gasoline powered generators to provide electricity for the dental mission daytime operation. The assembly of the complex dental and x-ray equipment in this remote area with no local supplies available had been estimated to take the better part of the first week. With a nail in his pocket, Earle Elkins allowed God to have the equipment functioning and the clinic in operation in less than 24 hours from the time the wheels of the airline touched the runway back in Tegucigalpa. God proved He would work if someone would just get in the way so he could be used!

The team never lost sight of the primary purpose of the mission which was and is to bring people into a living salvation experience with the Lord Jesus Christ. The "Good News" was spread in various ways over the village, and services were held nightly in a borrowed home. Of the 6000 people living in Yuscaran, only three were professing Christians when the team arrived. God supplied a most capable 14 year old Honduran Christian preacher boy, a Witer Krochman, to translate Rev. Jones' sermons into Spanish. The team members sang hymns, and Earle Elkins learned enough Spanish to sing special songs for the people. When the invitation was given at the first service for commitment of life to Jesus as Lord and Savior, the first man God caused

to respond came testifying that he was already a Christian and he wanted those he had never told to know it now. Six others came accepting Jesus into their hearts. On the next evening, Monday, six others came accepting Jesus. On Tuesday six came, and on Wednesday (while many in church at home were praying) sixteen invited Jesus into their hearts. On Thursday four others came. The second week ten others were saved. A village of 6000 people and three Christians found itself two weeks later with fifty Christians and a Baptist church and well over a thousand aching teeth removed. God was at work!

A two hour drive from Yuscaran took the team to the end of the road at Oropal, a smaller village with no running water and no electricity. A temporary clinic was set up in an existing Baptist church. Here the team conducted worship services with the Christians and operated a dental clinic using a lawn chair and available light coming through a small window filled with curious faces. There are many other remote areas of Honduras which cannot be reached by any type of motorized vehicle, and Dr. Holifield rode three and one-half hours by horse to pull teeth using a stump as a dental chair.

Christian people giving of themselves so untiringly was new not only to the remote villagers, but also to some urban leaders. Dr. David Harms, Southern Baptist medical missionary working out of Tegucigalpa, shared that one of the communist leaders in Honduras said he was interested in what made the Christians tick. The communist said they could accomplish much through dedicated

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What About Faith Healing?

By Malcolm Tolbert
Professor of New Testament
New Orleans Seminary

Along with tongues, exercism, and the preoccupation with the end of the world there has been a heightened interest in miracles of healing in recent times. The thoughtful Christian is forced by circumstances to assess anew his own position in order to maintain some equilibrium and stability as he faces the chaotic fragmented religious scene of our times.

I offer the following reflections on the subject of faith healing with the hope that they will help my brothers and sisters to maintain a sane Christian approach to the subject in the midst of much confusion.

1. We believe that God created the world and that it operates for the most part in keeping with natural processes which God in his wisdom set in motion. Most diseases are subject to natural processes of remission. This means that we shall recover from most of our illnesses whether we take medicine, go to a doctor, pray, or do anything else.

When we get well in keeping with the natural order of things, we should be grateful to God for our healing. It is he who provides the healing defenses of our physical bodies. Such a cure, therefore, is just as divine as is any other healing. Indeed, many cures thought to be miraculous could probably be shown to have resulted from the natural process of remission if subjected to objective scrutiny. They are, nonetheless, the result of God's person's emotional condition.

2. Much of our illness is rooted in our emotions. Modern science has not been able to establish with precision the extent to which illness, even a disease like cancer, is related to a person's emotional condition.

Diseases of this sort are especially susceptible to the power of suggestion. If a person has a disease whose causes are primarily emotional and he goes to a faith healer in whom he has confidence, he is apt to be helped.

Many physicians are poor healers because they are only "body mechanics." They fail to take into account the complexities and subtleties of our illnesses. For this reason a faith healer may be even more effective than a physician in dealing with certain problems. The same could be said of the witch doctor in more primitive cultures.

Some Possess Peculiar Powers

3. There are persons who seem to possess peculiar powers of healing. At least this is the conclusion that can be drawn from some studies in this area (see, e.g., *Newsweek*, April 29, 1974). But modern investigators have discovered that such power is not limited to persons who claim to heal by the power of Christ. Some of these "faith healers" belong to Eastern religions; some make no religious claim at all. Neither do the Christian healers belong to any one denomination. They are Baptist, Methodist, Episcopalian, Catholic. The evidence seems to show that you do not have to be too discriminating in terms of religion if you are seeking the help of a healer.

4. Many faith healers find their work to be very profitable in terms of money and notoriety. Faith healing is something, therefore, that attracts un-

ethical, greedy people or those who desire personal power over others. It is inevitable that there would be many charlatans and demagogues in their ranks. It is probably impossible to distinguish those who are sincere from the charlatans, especially if your only contact with them is through radio and television. Not that sincerity is any guarantee of genuiness.

Sometimes Exploits

One of the most repulsive and tragic aspects of faith healing is that it often exploits desperate, pathetic persons who have no hope. The person with incurable cancer or the hopeless cripple, grasping for any straw, is an easy target for anyone who promises any hope at all. The experience of the majority of people like this with faith healers often is one of bitter disillusionment in the end.

5. The belief that God can and does occasionally intervene in the natural process to effect an unusual cure is a generally held conviction of Christians. It is firmly based in the Bible, where there are many accounts of miraculous healings. I too believe that God does heal people in mysterious ways at times. I also believe that if a sick person has faith in God and if

God is involved in the healing process in a personal way, the chances of recovery are better. It is right, proper, and productive, therefore, that we pray earnestly for the sick and that they pray for themselves.

6. We need to recognize, however, that it is wrong to draw simple parallels between the miracles of Jesus and healing miracles today. Jesus was not just a wandering miracle worker. His acts of healing were revelatory. They demonstrated that in him the kingdom (rule) of God was present among men. They were designed to convince receptive people that he was the Messiah. Indeed, in the gospel of John all the miracles are explicitly shown to have revelatory character.

Most of Jesus' contemporaries missed the genuine significance of his miracles in the same way that people do today. There was really no need for Jesus to prove to the people around him that divine healing was a possibility. They already believed that. But it was essential for them to perceive who Jesus was — that he was the bearer of God's power and salvation in a unique way. Miracles of healing were not then nor are they now essential to the gospel.

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Checks 23 Patients Who Professed 'Cures'

Noted Surgeon Follows Up Reports On Faith Healing, Says He Found None

MINNEAPOLIS (RNS) — A noted Minnesota surgeon and author, after following up on the cases of 26 patients who thought they had been "healed" at a famous faith healer's religious services here, says he couldn't find a single cured patient in the group.

Dr. William A. Nolen of Litchfield, Minn., who wrote the best-seller, *The Making of a Surgeon*, also says that the limited improvement reported by some patients can easily be explained either by the normal up-and-down courses of the diseases or the power of suggestion.

He found two cancer patients in much worse shape. He found that some patients didn't even suffer from the disease reported, and one who dramatically left a wheelchair she didn't really need.

Some couldn't be found. But Dr. Nolen did end up interviewing 23 people.

"These were people who still insisted they had been cured, or they hedged it and said that had been helped," he explained. But as a doctor, after studying these cases, he wrote that "I was led to an inescapable conclusion. Not one had been miraculously cured of anything."

All had illnesses — from acne to walking problems — that either have normal up-and-down courses, or are influenced easily by the powers of suggestion, or both, he explained.

"One, for example, was a tall intelligent 18-year-old girl suffering from multiple sclerosis. She once had been confined to a wheelchair, but with conventional medical treatment now easily could walk with a cane.

But she had become tired waiting in line to enter the healing services and was given a wheelchair in which to rest.

When Miss Kuhlman said, "Go into the aisle, you people with spinal injury, but don't come up on the stage 'till you know you've been healed," the girl said she felt a tingling in her

spine and walked onto the stage — with an usher dramatically bringing the wheelchair up behind her.

After the services, she continued using the cane, but told Dr. Nolen she felt her walking had improved.

"Her doctors had been unable to measure any real change in her muscle strength," Dr. Nolen reported, and "to my eyes there was no discernible improvement in her gait." She did report less headaches.

Dr. Nolen noted that multiple sclerosis is a disease whose "symptoms may come and go," and in which the person's mental attributes play a role in how they feel.

He said he was surprised that not a single cancer patient was among the 23 who reported they had felt they had been cured. So he checked further. Two patients were much worse. A third case:

A woman had come forward at the services to "claim" a cure when lung cancer patients were called for. At Miss Kuhlman's suggestion, she had "proved" her cure by taking deep breaths without any pain.

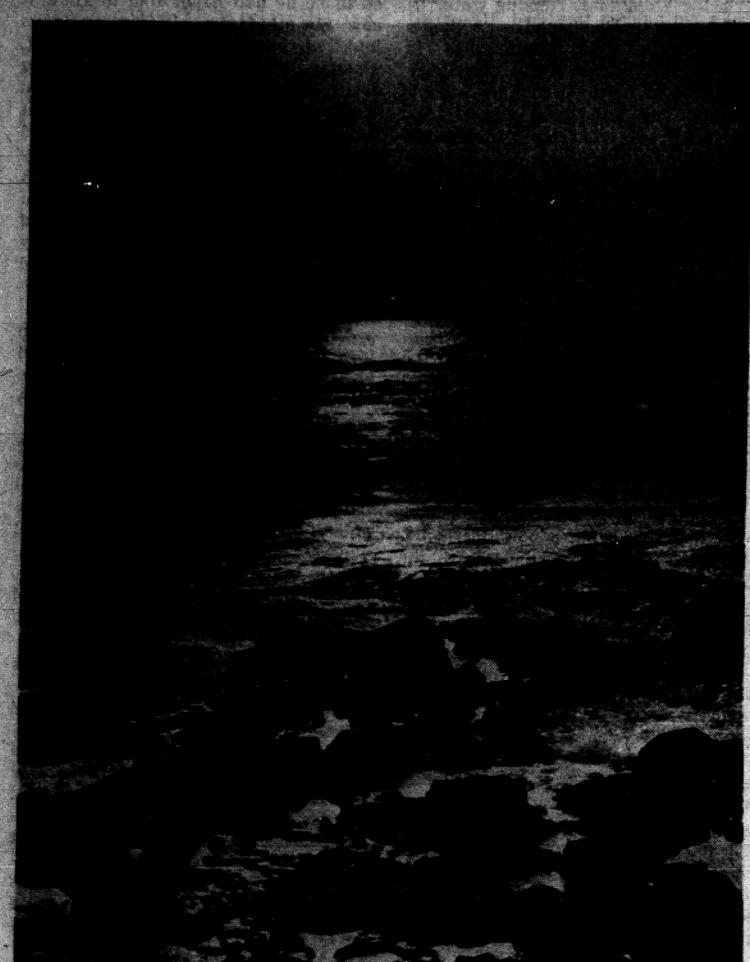
Medically, Dr. Nolen said, this was no surprise. "I know that most patients with lung cancer can breathe deeply," he wrote. "But when he contacted her later, he was surprised to find 'she had not had lung cancer at all.' He quoted her as explaining:

"I have Hodgkin's disease (cancer of the lymphatic tissue) and some glands in my chest are involved. But since no one else got up when Miss Kuhlman said, 'Someone with lung cancer is being cured,' I figured it had to be me."

"I've been back to my doctor and he says he can't see any change in my x-ray. I think I breathe better, but it's hard to tell, since I never had much trouble breathing anyway."

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SCRAPBOOK



(RNS Photo)

Ode To The Ocean

By Donella Erdman

To some people the ocean is just a body of water, that's all; but to me it is indescribably beautiful. If you love it, some overpowering, irresistible urge draws you to her coastlines. Long before reaching her, you will hear that never-ending, muffled roar.

Gaze out over that vast expanse and watch with fascination the unfolding glory, as through the mist the first faint flush of the rising sun illuminates the sky and gradually tints the water with mellow pinks, deepening into reds as the day progresses, finally dazzling you with incomparable beauty as she lies shimmering under the noonday sun.

On this kind of day she is quiet with only ripples lapping at your feet as you stand on the beach.

But you must know her too when you can feel the urgent under-current as she moans with restlessness on a cold murky day. Ripples increase furiously until she roars in turbulence and spouts billowing, mountainous waves surging towards the shore.

Stand on a cliff and watch the turmoil below as wave upon wave of rolling breakers reach a crescendo, ferment and boil over, crashing and swirling snowwhite around the jutting rocks.

Perhaps the storm will subside and you may behold a crimson sunset. Suddenly—without warning—the sun will disappear from the horizon and purple shadows will be cast, until finally a curtain is drawn over the sea. And you hear only the sound of gentled waves lapping across the sand.

Yes, your heart will throb with the ebb and flow of the tide, and your senses will reel at the sheer beauty of one of God's works of art. The sea has some magnetic power. You will go back again and again—to hear her, to see her, and to be lost in her grandeur.

—Healthways

Seas Have Their Source

The lowest trees have tops, the ant her gall,
The fly her spleen, the little spark his heat;
The slender hairs cast shadows, though but small,
And bees have stings, although they be not great;

Seas have their source, and so have shallow springs:
And love is love, in beggars and in kings.

—Edward Dyer (1540-1607)

Fall, Leaves, Fall
Fall, leaves, fall; die, flowers, away;
Lengthen night and shorten day;
Every leaf speaks bliss to me,
Fluttering from the autumn tree.
I shall smile when wreaths of snow
Blossom where the rose should grow;
I shall sing when night's decay
Ushers in a drearier day.

—Emily Bronte (1818-1848)

When Life Becomes

An Autumn Leaf

There's a long road stretching
Out in front of me —
Far into the sunset,
Far as I can see.
Stay with me, pray with me,
Go on awhile with me;
We can laugh together —
Laugh, and sing and smile,
Each of us is traveling
Down a long lonesome road,
But we can keep each other company
And lighten each our load.
Walk by my side and hold my hand;
Your patience is my light—
Your touch an ever brighter strand—
To guide me through the night.
When life becomes an autumn leaf
And winter's dressed in snow,
Grant me one wish in selfish grief:
May I BE THE FIRST TO GO.

—Author unknown.

Listening

I used to sit for hours listening
to him talk and talk and talk,
(forgetting it was suppertime),
enthralled at the many things
he could tell us all,
that eventually became a part of
us.
But at the end of every session
someone (never me)
would say, "Aw, that isn't
true!"
and he would always reply,
"I know, but it makes a good tale,
don't it?"

—Mark Leggett

In Memoriam

In the great waters of this creation I have
attended Thee:
Well or ill, Thou alone shall judge.
When the long cruise is over,
And my spirit returns from whence is
come;
When the anchor is fast and the last pipe
dies away
And the lanterns flicker;
In that apocalyptic moment when
the lightnings flash before the tree falls—
In thy unfathom'd mercy
grant unto me, broken and defiled,
The gift of Thyself for the watch
that shall have no end.

—Navy Sabbath

Step By Step

He does not lead me year by year,
Nor even day by day,
But step by step my path unfolds;
My Lord directs my way.
Tomorrow's plans I do not know;
I only know this minute;
But He will say, "This is the way,
By faith now walk ye in it."
And I am glad it is so.
Today's enough to bear;
And when tomorrow comes, His grace
Shall far exceed its care.
What need to worry then, or fret?
The God who gave His Son
Holds all my moments in His hand
And gives them one by one.

Bulletin, FBC, Nederland, Texas

Bobby Barrett are the interpreters at Calvary.

Planned activities of Saturday were concluded with an informal fellowship after the evening worship service, with refreshments furnished by ladies of Calvary Church.

Clifford Bruffey, outstanding preacher, and missionary to the deaf of the Washington, D. C. area, led the Bible study and the worship services. He is well-known to Mississippians, having married a Mississippian, the former Ruth Ann Melton, of Houston, and having worked in the state in earlier years.

Retreat director was Jerry St. John, Associate, Cooperative Missions Department, MBCB. Mr. St. John interpreted all services for the hearing.

Registration began at 10 a.m. Saturday. Bill Davis, minister of education, Calvary Church, gave the welcoming address.

On Saturday night Dr. Bob N. Ramsey, pastor of Calvary, also spoke a word of welcome and reminded those present that the Sunday morning services are always interpreted for the deaf at Calvary, and that the church plans an ever-expanding program of helpfulness to the deaf. Mrs. Gladys Carter and Mrs.



May Field Allen, left, president of the North Mississippi Association of Deaf, talks with Lee Harlin, Guya Tenn., and Mrs. Annie Laurie Allen, director of the deaf ministry at Calvary Church, Tupelo.

What About Faith Healing?

(Continued From Page 5)
cess whether they recognize it or not.
If I am ill, I am going to ask my
friends to pray for me. Also, I am
going to take advantage of all the
good things that God has put in his
world for my welfare. And, should I
get well, I shall give glory to God
for my health.

Also, if another person gets well
from a serious illness, I am going to
be glad no matter how his healing
takes place. He may attribute his re-
covery to a Katherine Kuhlmann or
some other healer. I have no way of
proving that his belief is not true. I
do not know if she is a charlatan or a
sincere believer. I have no way of
proving whether the sick person's
disease was physical or psychosomatic.
But I do not have to prove any of
that. Whether Katherine Kuhlmann is
a saint or a demagogue has no bearing
on my theology.

based on the gospel whose center is
God's redemptive act in Jesus Christ.
But if a sick person gets well by
whatever means, I am going to be
glad and thankful that he is better.

8. The person of greatest faith is
not the person who trusts in God for
healing and receives it. The person of
greatest faith is the one who longs
desperately for a miracle and does
not receive it, but who nevertheless
maintains a strong and victorious
trust in God. The word faith has been
preempted by some circles and given
the meaning of expecting a miracle
from God. We must not allow this
word to be usurped in this way. Such
faith often borders on the kind of pre-
sumption rejected by Jesus in the
temptations (Matt. 4:5-7).

All Subject To Death

After all, we do not believe that
God's activity on our behalf is con-
fined to this life. And we believe that

all of us are subject to death at one
time or another, no matter how strong
our faith. But we also believe that
God one day will do for us what doc-
tors, medicine, or faith healers can-
not do. He will give us life in whole-
ness and health.

9. One of the greatest dangers in
faith healing is that it tends to per-
vert the true gospel emphasis. Many
Christians and preachers tend to be-
come entirely one-side by constantly
focusing attention on one thing, e.g.
healing, and by so doing completely
distort a belief that might have valid-
ity if given its proper peripheral or
secondary role. The gospel is not a
constant repetition of stories about
healing miracles. It is not a constant
call for faith that expects miracles.
By taking something peripheral and
making it central, we pervert the gos-
pel just as surely as if we proclaim a
false message. The gospel is the pro-
clamation that God has acted in Jesus
Christ to bring us into a relationship
with him that is the basis for our hope
of the life that we long for (see Rom.
1:1-14).

What we need to do is preach the
gospel, get involved in the ministries
of helping and healing through the re-
source God has given to us, pray for
the sick and all others in need, and,
through the experiences of pain and
sorrow, grow in our trust in the God
who guarantees a future that is not
threatened by sickness or death.

Laurel Men

(continued from page 5)

members who will begin a task at the
given command and stop when told
to stop. Yet, he said he had noticed
that the Christians began work without
being told and worked at the task
from the time it was begun until the
time it was done simply because they
wanted to do it. The communist leader
then said, "You have something we
do not have." We know that
"Something" is Jesus, and our prayer
is that all the world may know Him.

God has only begun to work through
Jones County and Mississippi men in
Honduras. A dental team with an
evangelist will be going to Honduras
to continue this work half a dozen or
more times each year. Dr. Doug
Tillery, Laurel dentist, and Rev. Jim
Keith, Pastor of Laurel First Baptist
Church, are even now planning with
Dr. Holfield for the second phase
of this mission to launch out in early
October of this year.

There are needs to be met, and God
may want to use you to help meet
some of these needs. Shipping costs
for transporting dental equipment and
supplies are very high. Travel and
living expenses of team members is
another cost item. Bibles, New Testa-
ments, tracts and other Christian lit-
erature items are needed—the first
team distributed 32 Spanish Bibles,
200 Spanish New Testaments, and 1500
tracts furnished by Laurel First Baptist
Church. Sponsors are needed to
help educate above average Honduran
Christian young people to enable
them to be better ministers among
their people so that they can
better share the Gospel which is burn-
ing. Buildings need to be constructed
or rented for new churches and den-
tal points. The need is great and the
mountain sides are white unto harvest.

A native of Battletown, Ky., Miss
Popham is a graduate of Georgetown
(Ky.) Baptist College and received a
master of religious education degree
from Southern Baptist Theological
Seminary, Louisville, Ky. Previously
she served as Sunbeam director and
Girls in Action and Mission Friends
director of the North Carolina State
Convention of Baptists.

On The Mosquito Coast

(continued from page 5)

at the Southern Baptist Bible Institute
in Tegucigalpa, and a second Mis-
sikito is ready to graduate there soon."

Half an hour from the Wilkersons'
home by dug-out canoe is the model
village of Yaxoo. A jack-of-all-trades,
Landon Wilkerson has tried to help
meet the physical needs of these people,
as well as their spiritual needs. He teaches
them how to farm, how to build houses,
how to dig wells—anything to make their lives better.
"They learn by doing, and it takes
time," he says.

This model village is being funded
through Agricultural Missions Foun-
dation of Yazoo City, Mississippi.

Eventually it will consist of homes
for 24 families, or about 120 people,
a chapel, community meeting house,
and school building. Now 12 homes
are complete and a general store and
boat house. Six families live in Yazoo
and are building kitchens (separate
from the house for fire prevention and
to make the living area cooler). Two
wells have been dug. An experimental
rice project (two crops a year) appears
successful. Many coconuts and
cashew nut trees have been planted.

The residents are improving their
homes with making beds, tables and
chairs. These houses have luxurious
tin roofs, in comparison to the thatch
and bamboo of other houses. Steve
Cherry from the U. S. Peace Corps
lives in the village now, and is teaching
the people basic hygiene—to
brush their teeth, clean up themselves
and their houses.

Each home is to have its own gar-
den, septic tank and drinking water
supply. Each inhabitant will learn,
through working, about livestock,
poultry, basic agriculture, personal
hygiene, and domestic situations.
Each arrival is "cleaned" of intestinal
parasites and contagious diseases.
(Parasites and tuberculosis are the
greatest health problem. The aver-
age life span of the Miskito is 45
years.)

It is reported that the annual in-
come of the Miskito Indians is equi-
valent to \$2 cash in U. S. money. The
people grow corn, beans, rice,



Deaf delegates attending the recent Bible study re-
treat at Tombigbee State Park are pictured with those
sponsoring the retreat, and with their families.

Events of Sunday included the
traditional Sunday school ses-
sion and morning worship. A
short memorial service paid tri-
bute to the late Leonard Holmes
and the late Joe Matthews, men
whose unselfish helpfulness to
others won a lasting place for
themselves in the hearts of all
who knew them and set an
example in Christian living that it
is good to remember.

Sunday afternoon, the retreat
concluded with an evangelistic
emphasis, a plea for dedica-
tion of life to Christ, and prayer.



Many deaf persons from Mississippi, Alabama, and Tennessee re-
mained for the noon luncheon Sunday, September 1, at the Bible study

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Carey Graduate To Be Fulbright Scholar In Spain

William Carey College graduate, Doug Inglis, left September 19 for a month study in Spain. He will be sponsored by The Program of Cultural Cooperation Between the United States of America and Spain. This program is administered by the Fulbright Commission of Spain.

The son of Mr. and Mrs. Graham Inglis, Doug is a graduate of Gulfport High School. He completed Carey with a major in history in January of 1972. He earned a Master's in history from the University of Southern Mississippi in August 1973 and is currently enrolled in the PhD program in history at Texas Christian University, Ft. Worth, Texas.

The specific area in which he will be working will be concerned with social life in Spanish Louisiana from 1763 to 1783. Ninety per cent of the documents relating to this era are in the Archivo General De Indias in Spain. The scholarship for study will provide transportation, maintenance allowance and other incidental fees.

During the past summer Inglis taught history as an instructor at William Carey College.

Friendship To Dedicate Center On 57th Anniversary

Friendship Church, Pike County, will celebrate their 57th anniversary on September 29. They will dedicate their newly constructed Friendship Family Center. Speaker for the dedication service at 2 p.m. will be Dr. Carl Kelly, executive secretary, Mississippi Baptist Convention Board, other program personnel will be Rev. W. L. Williams, Pike County Supt. of Dissensions; Horace Holmes, President of Southwest Junior College and Vice-Administrator of Pike County; and the choir of the church. All former pastors, members and friends are invited to attend the service and the "Open House" to follow. Rev. H. Allen Schilling is the pastor and Cliffon Williams is music director.

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Over 6,000 women have graduated from the course, including such well known women as Anita Bryant and wives of Miami Dolphins players Norm Evans and Bob Griese.

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For more information about the course and classes in your area, contact: Mrs. Tom Goode, Rt. 1, Box 112, West Point, Ms. 39773, Tel. 494-3536.

Providence To Celebrate 156th Year

Providence Church, Route 1, Hattiesburg, will celebrate its 156th anniversary on Homecoming '74, which is set for Sunday, October 6.

Revival services will begin on homecoming day and continue through Friday, October 11. The weekday services are scheduled for 10:30 A.M. and 7:30 P.M. Rev. Jerry Windsor, pastor of Seminary Church, will be the preacher and J. B. Betts of Southaven, the singer.

Members, former members, and friends of the Providence church are invited.

Dixie Calls Pastor

Rev. Wayne G. Berry has been called to Dixie Church in Hattiesburg (Lebanon Association) effective September 8. He is a graduate of Moss Point High School and William Carey College and attended New Orleans Seminary.

He has held pastorates in Florida, and Shiloh in Marion Association. He is married to the former Sherry Branton of Columbia. They have two daughters, Robyn and Rhonda.

Sunday School Lesson: International

God's People Demand A King

By William J. Fallis
1 Samuel 8; 12

The early government of the tribes of Israel in Canaan has been called a confederacy. Although they had no king, they were generally committed to one God, one sanctuary for worship, and one code for conduct. After Joshua's death (about 1200 B.C.) the leaders of the tribes were called judges, most of whom won their fame by military prowess. The last of these judges was Samuel, but he was a mediator and spiritual leader rather than a fighter. He grew up in the house of the Lord with Eli's guidance, was given a special revelation of God's will, and became known as a prophet. In dispensing justice Samuel made an annual circuit to Bethel, Gilgal, Mizpah, and back man in our study of how God led his chosen people into nationhood for achieving his purpose.

The Lesson Explained

SAMUEL PRESENTS SAUL AS KING (vv. 13-15)

Despite Samuel's devotion to God and service to his people, when he set up his sons as judges in Beersheba, the people complained. The sons "took bribes, and perverted judgment" (8:3). When the elders of the people asked for a king instead of judges, Samuel was displeased. He felt rejected; but when he prayed, the Lord said they were rejecting himself rather than Samuel. As the Lord instructed, Samuel told the people what bad treatment they might expect from a king. When they still insisted, the Lord said, "Make them a king." Saul, son of Kish, was chosen. Menaced continually by Ammonites

and Philistines, the tribal confederacy seemed weak and unorganized; it had no united nations. In having one ruler who could lead their fighting force, they were willing to risk some tyranny to gain an apparent national unity. Saul's leadership in the victory at Jabesh - gilead convinced them that he was the man.

Samuel then led the people to Gilgal to "renew the kingdom" — naming Saul as king and offering sacrifices to the Lord. In presenting the new ruler, Samuel pointed out that the Lord had allowed it. He also made it clear that the monarchy would not change the basic relationship between the Lord and his people. A better translation of the last clause in verse 14 is: "and if both you and the king who reigns over you will follow the Lord your God, it will be well" (RSV). One the other hand, disobedience and rebellion would bring judgment.

Since the king had been selected from among the people, he was also answerable to the Lord.

A STORM PROVES GOD'S AUTHORITY (vv. 16-18)

Samuel had not finished with his charge that Israel's wanting a king was a sin against the Lord. He called attention to the fact that it was wheat harvest time. That came in May-June when cloudless skies were the rule, and rain was almost unheard of. But Samuel promised that the Lord would send thunder and rain, and this would prove that the Lord was displeased with them. When Samuel prayed, the thunder and rain came, and the people were terrified.

Before, they had seemed willing to have the "kingship" of the Lord in a religious sense, but they wanted a human king to guide their earthly ventures. Now they were bothered in conscience, but they did not suggest giving up their king. Even stranger is the fact that Samuel did not suggest it; he confirmed their wickedness and urged them not to turn away from the Lord. Perhaps he was willing to accept the new political development so long as the people did not forsake their primary loyalty.

SAMUEL REASSURES THE PEOPLE (vv. 22-24)

A true prophet knows the character of God. Samuel knew that since the Lord had chosen Israel for a purpose, he was committed to the people. Although he would surely punish them for disobedience, the Lord would not discard them. That would show him up as arbitrary, uncertain, and immoral, which would be contrary to his character. However the nation might embarrass him, the Lord would not disown it. Samuel was confident in God's integrity.

Samuel showed much the same attitude in promising to continue praying for the people and teaching them "the good and right way." He felt they had sinned grievously against

the Lord — and perhaps also against himself — but that was no reason to forsake them. They probably would need him as the Lord's spokesman while a king reigned as much as before he was crowned. The prophet would remind them of what the Lord had done; the king might stress his own accomplishments.

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Names In The News

Wayne and Florence Frederick, missionaries to Guadeloupe, are now in Mississippi on furlough, and are living at 3331 Old Canton Road, Jackson. The September 12 issue of the Baptist Record listed their names under the column, "Missionaries On Furlough," and mentioned that they might be contacted for speaking engagements. However, the Fredericks report that their calendar is already filled and they do not have openings for other speaking engagements for some time.

Rev. and Mrs. James R. Fulton, pastor of Spring Hill Church, Tallahatchie County, announce the arrival of a new daughter Casey Lynn, born August 20 at Tallahatchie General Hospital in Charleston. Casey's maternal grandparents are Mr. and Mrs. Tommie E. Moore, Sr. of McComb and paternal grandparents are Mrs. W. E. Fulton, Jr. and the late W. E. Fulton, Jr. Her living great-grandparents include Mrs. Margaret V. Moore of Meridian, Mrs. W. E. Fulton, Sr. of Mobile, and A. T. Cooper of Morton.



Rev. Johnny U. Amason of Magee, Miss., recently began as pastor of New Home Baptist Church, Route 3, Graceville.

Amason, U. S. Navy retired, is enrolled at Baptist Bible Institute here, expecting to graduate with the diploma in theology in 1977.

Mrs. Amason was Minnie Bell Ware of Magee. They have five children, ages 2 to 16. The older ones are enrolled in the Graceville schools. The family lives on Rt. 1, Graceville.

Billy Dan Womble, assistant pastor and music director of Grace Memorial Baptist Church, Little Rock, Ark., was ordained to the gospel ministry Aug. 18 by Oakhurst Baptist Church in Clarkdale, Mr. Crawford preached the sermon at the evening worship service. A junior at Mississippi College in Clinton,

Also recently four other young men (pictured) were licensed. Those are, from left: Arzone Burns, pastor; Don Womble; Randy Griffin, Perry Garner, Tony Porter and James Hall.

If anyone needs a supply or a team of young people to come preach, testify, and sing call the pastor collect at 473-8244.

Mr. and Mrs. Raymond L. Kolb, missionaries, may be addressed at Caixa 07-0558, 70000 Brasilia, Federal District, Brazil, where he is stationed as field representative for Brazil. He is a native of Blue Springs, Miss.

Mr. and Mrs. Charles T. O'Pore, missionaries to Kenya on furlough, may be addressed at 303 W. Madison, Clinton, Ms.

Ben Crawford III, son of Mr. and Mrs. Ben Crawford Jr., was licensed into the gospel ministry Aug. 18 by Oakhurst Baptist Church in Clarkdale, Mr. Crawford preached the sermon at the evening worship service. A junior at Mississippi College in Clinton,

Mr. Crawford is active in the Baptist Student Union and the Fellowship of Christian Athletes. He served this summer as youth director of the Woodville Baptist Church at Woodville.

Mrs. John E. Stone, (Jane) for 20 years kindergarten nursery director at Broadmoor Church, Jackson, was honored at a reception in the church dining room on Sunday, September 15. Dr. David Grant is the pastor.



Dwight Massengill has been licensed to preach by Rienzi Church, Rienzi. The son of Mr. and Mrs. Raymond Massengill of Rienzi, he is a ministerial student at Blue Mountain College. The Certificate of License was presented by the pastor, Rev. Keith Putt, above. Dwight is available for supply and can be reached by writing to him at P. O. Box 86, Blue Mountain College, Blue Mountain, Ms. or calling 462-7278 in Rienzi, Ms.

Dr. and Mrs. Ralph C. Betea, missionaries to Kenya on furlough, may be addressed at 2086 James Road, Memphis, Tenn. 38104. He was born in Hattiesburg.

Rev. David Sandifer, recent graduate of New Orleans Seminary, has joined the staff of First Church, Collerville, Tenn., as associate pastor. He goes to Collerville from Harmony Church, Picayune. Rev. Wesley Pitts is pastor at Collerville.

Rev. H. Richard Onarecker has begun as pastor of the Macedonia Baptist Church, Route 3, Hattiesburg. Before coming to the Hattiesburg area to attend William Carey College, he served as pastor of the Eldorado, Ga., Baptist Church, and later was minister of evangelism and outreach for the First Baptist Church, Chipley Florida. While in Florida, he was a student at Baptist Bible Institute in Graceville.

Mr. Onarecker is originally from Houston, Texas, where he was a salesman for eight years.

Mrs. Onarecker is the former Anita Lowrey, also from Houston. The couple have two children, Terri Lynn and Kevin, who will be enrolling in the Petal school.

NEW ORLEANS — Gerald L. Stevens, a master of divinity (M. Div.) student at New Orleans Seminary here, has accepted the pastorate of Bayou Baptist Church, Slidell, La.

A 1968 graduate of Slidell High School, Stevens earned his B.S. degree at the University of Southern Mississippi. He is the son of Mr. and Mrs. H. W. Stevens of Hattiesburg, Miss.

His wife, the former Jean Madox of Ridgeland, Miss., holds a B.S. degree from the University of Southern Mississippi. She is currently employed as a legal secretary.



A reception was held in the fellowship Hall of Westwood Baptist Church of Meridian on Sunday afternoon of August 25th, honoring C. A. (Uncle Gus) Mathews who celebrated his 95th birthday on August 22nd. Uncle "Gus" as he is affectionately known at Westwood, serves as an Usher of the church and helps to take the offering every Sunday morning, this being an inspiration to all. He is shown with his cake that was baked, as it has been for many years, by Mrs. Thelma Peden. Rev. W. Buford Usry is Mr. Mathews' pastor.

William Carey College assistant professor of Health and Physical Education, Mrs. Linda Crane Eades has received two honors in recent dates. She has been named to Who's Who of American Women and to Outstanding Educators of America.

Twelfth President To Be Inaugurated At Hannibal-LaGrange

The inauguration of Dr. Gerald E. Martin as president of Hannibal-LaGrange College, Hannibal, Mo., will be held on October 1, 10:00 a.m. in McKenzie Auditorium.

Inaugural events planned for the investiture of Dr. Martin will feature Dr. R. G. Lee, pastor emeritus of Bellevue Church, Memphis, Tenn.

Dr. Martin has served as president and vice-president for the Southern Baptist Pastor's Conference, and president of the Memphis Pastor's Conference. He has been a member of the Foreign Mission Board, SBC, and a member of the

REVIVAL RESULTS

Houku, First (Chickasaw): Rev. Woodrow Horn, pastor; Dr. Ronnie Phillips, pastor of Lakeside Church, New Orleans, evangelist; Danny Cook of Parkway, Tupelo, music evangelist; 15 professions of faith; 12 baptized; 60 rededications; "a fine spirit; good attendance."

East Heights Church, Tupelo: Aug. 11-18; Dr. Don Womack, Memphis, Tennessee, evangelist; J. W. and Betty Lou Turney, song evangelists from Dallas, Texas; 46 decisions for Christ; one who united with the church by letter; 23 professions of faith; 22 rededications; Rev. Charles F. Steele, pastor.

Executive Board, Tennessee Baptist Convention.

HMB And Brotherhood To Lead Renewal Evangelism Events

ATLANTA, Ga. — The second annual National Renewal Evangelism Weekend will be held at Georgia Baptist Assembly in Toccoa, Ga., Oct. 18-20.

Jointly coordinated by Reid Hardin of the Southern Baptist Home Mission Board and David Haney of the Brotherhood Commission, the weekend will feature large and small group sharing and learning sessions.

Participants will receive instruction in "using every relationship of life to share the good news of Jesus Christ with other persons," says Hardin, a former insurance executive whose interest in renewal pulled him into a new profession with the HMB

in 1972. Preceding the weekend program will be the National Renewal Evangelism Associates Conference, Oct. 15-18, at Toccoa.

Though primarily restricted to Renewal Associates, a limited number of reservations are available to others on a first come first served basis. The conference will focus on the "Journey into Lifestyle Evangelism and Ministry" as interpreted by Hardin and Haney.

For reservations for both the conference and weekend, and for cost information, contact the Renewal Evangelism office at the HMB, 1330 Spring Street, N. W., Atlanta, Ga. 30309.

Devotional

Little Is Much With God

By Odean W. Puckett, Pastor, First, Natchez

John 6: 1-12

Many times a person gets the idea that he is of no value to Jesus or the church because he cannot sing, or speak, or teach, or lead, or talk to people effectively. He gets discouraged spiritually because his life seems so useless when compared with others. Such a person has the idea that one must have a "job" in the church before he can make any contribution to the Kingdom of God. This is not true. All that God asks of us is that we use what we have for His Glory and Honor. And unto those who have been given much, much is required.

The sixth chapter of John, verses 1 - 13, records the miracle of Jesus feeding five thousand people because a little boy gave what he had to Jesus — five loaves and two small fish.

All of us are like that boy. The only thing God asks of us is that we put at His disposal our talents and abilities. We may not have much to bring to Jesus, but He can use what we have. Little is always much in the hands of Christ.

Your life completely dedicated to God can be a great witness for Him. Your faithfulness to the worship services of the church are a marvelous testimony. Your daily walk with Christ may very well be the determining factor in someone becoming a Christian.

When we are willing to give our best to Jesus, no matter how little it may seem. He will use it for His own glory and bless us in the giving.

Revival Dates

West Corinth Church, Corinth: begins September 29, with morning service at 10:45, and continues through Wednesday, October 2, with evening services at 7; Rev. Garland Eaves, pastor of Wheeler Grove Church, Corinth, preaching; Rev. Wayne Campbell, pastor.

Dr. Lee In Newton

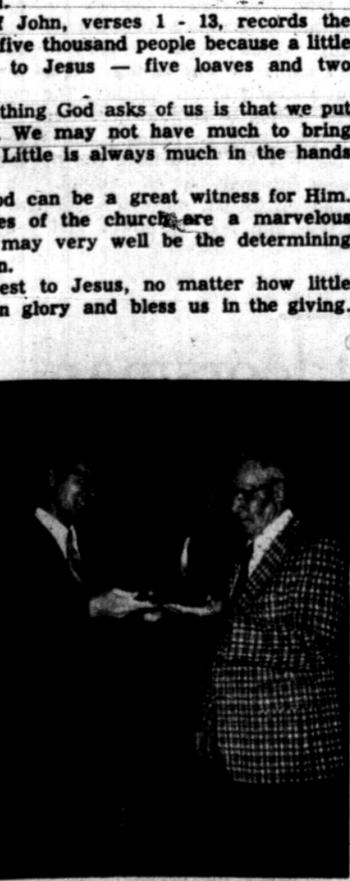
Calvary, Newton: September 24-26. Dr. R. G. Lee, pastor emeritus, Bellevue Church, Memphis, and former SBC president, preaching; services at 7:30 p.m.

South 28th Avenue, Hattiesburg: Sept. 28 - Oct. 4; 7:30 p.m.; Rev. Billy McKay, evangelist; Billy Vaughn, music director; Mrs. Bob Craven, organist; Don Richards, pianist; Rev. Jim Nunnelee, pastor.

You'll never find out what you can do until you try.

None are so old as those who have outlived enthusiasm.

The creation of a thousand forests is in one acorn.



McLaurin Burns Note

McLaurin Church near Hattiesburg celebrated its 75th anniversary on September 15. At the end of the day's celebration, a noteburning ceremony was held. Rev. George Bosarge, interim pastor, is pictured holding the note while Algie Dunkley, chairman of deacons, sets fire to it. The \$18,000 note, issued six and one-half years ago for a 20-year period, was paid in full in one third the allotted time.

Northwest Hills Calls Associate Pastor

On September 15, Northwest Hills, 1931 Bolling Street, Jackson, extended a call to Rev. Jasper Collins as associate pastor.

This is an unusual experience for Mr. Collins because formerly he was pastor of Magnolia Park Church, Jackson, for fourteen years, before Magnolia Park and Northwest Hills Church were merged. Rev. James Morgan, pastor of Northwest Hills, Rev. Fred Tarpie, Hinds-Madison superintendent of missions, and the deacons of both churches led in the carrying out of the merger.

Northwest Hills now reports that there has been a "splendid spirit of cooperation and a real expression of Christian love in the fellowship. The church is moving forward rapidly under the leadership of the Spirit, through the staff and members."

MADRID, Spain — The annual convention of the Spanish Baptist Union was held recently in the Badajosa Baptist Church in Badajosa Province. Four Cuban Baptist leaders were present in the convention, after their return from an executive committee meeting of the Baptist World Alliance in Louisville, Ky.

McAdams Church To Celebrate 125th Year

On October 6, McAdams Church in Attala County will observe its 125th anniversary. Begun as Samaria Church, meeting in a one-room building, it has now expanded into a church with many ministries.

The anniversary celebration, which will be combined with the Grand Opening of the new Family Life Center, has also been designated as Building Fund Day. Regular morning services will be held, with Sunday School at ten, followed by the eleven o'clock worship service conducted by Pastor Jim Anderson, whose message will emphasize "The Building of the Kingdom."

"Dinner on the ground" (or in the new building) will be served at noon. This will be followed by an afternoon program with music provided by choirs such as the "villagers" from the Children's Village in Jackson, and other singing groups and individuals.

All who will, especially former members, are invited to attend.

Off The Record

A fisherman who had been nabbed by a game warden for exceeding his limit on black bass was hauled into the local county courthouse, where he quickly admitted his guilt. "That'll be \$10 per fish and court costs," pronounced the judge. After paying his fine, the angler approached the judge and cheerfully asked, "And now, Your Honor, if I may, I'd like several copies of the court record to show my friends.—Good Reading.

A very pretty girl from the Deep South told an austere professor at the school of speech that she wished to smooth out her pronounced southern accent before trying for a dramatic role. "I shall attend to your case personally," said the professor. "Speech is influenced by speech, so I think my perfect diction will solve your difficulty."

Some weeks later, after the professor had spent many hours in diligent instruction, he told her, "Ah'm proud of you, ma deah — an' heah is youah diplomah." — *WOW Magazine*.

Quick "Change" Artist

Doctor: How is the boy who swallowed the half-dollar?

Nurse: No change, yet, doctor.

Ask a Silly Question

A sick man once asked Mark Twain, "Is there anything worse than a toothache and an earache at the same time?"

Mark Twain answered, "How about rheumatism and St. Vitus dance?"

Listen, Doctor

A child, about to receive a shot from the doctor, put on a bold front until the very last minute, when he saw the approaching needle. Then, he leaned over and whispered to the doctor, "I think I hear your mother calling you."

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